



# MESSENGER

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1999

## Congo Looking Up!

By Steve Nelson

**H**ave you ever gone to visit someone who needed encouragement and come away knowing that you yourself have experienced encouragement? This mutual encouragement comes from God's Spirit as He pours out His blessing on obedience and sacrifice. As I have heard many times from colleagues, predecessors, and mentors in the mission work of Congo, I too stand in awe at the resiliency and inner strength of the Congolese people.

In January '99 I was blessed with the opportunity of visiting the Mennonite churches of Kinshasa and had the added blessing of being accompanied by Arnold

Harder (a past colleague while we worked in Kinshasa). Kinshasa was in many ways digging itself out of a war-torn mess of destruction after being under attack through most of August by rebel Tutsi forces from Rwanda. During the attack, Kinshasa—a city with a population between seven & eight million—had its water and power supply completely cut off for two weeks. The people's suffering was real and will be for months ahead. But the church is stronger and more vibrant than I remembered. Hope endures in the streets and in the churches. People have seen God's faithfulness in many ways and they now exuberate expectant hope as I had not seen before.

They are proud to be Congolese again

and proud of their new flag. They don't want to remember "Zaire" and all that connotes. They are asking for outside help and they truly have need, but they are not just waiting for help to come to them. It was exciting to see them helping themselves in ways I had not seen before. We heard stories of goals that were accompanied with plans of action that we witnessed taking place.

In eight days we made 18 visits: fourteen congregations as well as the Mennonite Women's Work, the Christian University of Kinshasa, and the land in UCKin where the administration hopes to build an office complex. We also met with GAM (Groupe d'Action-Mennonite). This group of Mennonite businessmen is com-

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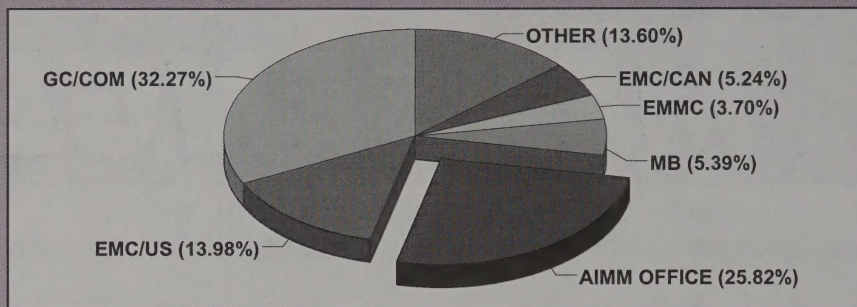
*Nsanga Mamba church building*

### IN THIS ISSUE

Congo Looking Up!	1
A Time to Uproot and a Time to Plant	4
One Zionist Church and Its Outreach	5
Rev. Archbishop Israel Matswasele 1934-1999	6
Building the Church in Lesotho	7
Psalms: Samogho-Style	9
Exhibit A: MK	10
A Grammar Lesson from God	11
Pray Without Ceasing	12
International Mission Initiative Taken	13
Samuel Entz 1919-1999	14
Missionaries	14
AIMM News	17
Stimulating Ministry Opportunities	18
AIMM Directory	19
Editorial	20



# AIMM Revenue Sources 1999



This chart represents AIMM's 1999 budget, excluding missionary salaries. This year the AIMM home office is responsible to raise 26%, or \$115,000, of the \$445,462 total budget. The AIMM office portion is raised as you send your contributions directly to either Steinbach, Manitoba, or Elkhart, Indiana. If God is challenging you to become involved with AIMM, now would be the perfect time to send your gift to:

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Elkhart, IN 46517-3644

**Thank you for your prayers and support.**

*continued from page 1*  
**Congo**

mitted to development and helping the Mennonite Church of Congo to grow. Together we sat, we listened, we ate, we prayed, and we shared. We left with mixed emotions, most of them hard to explain, but we were blessed and encouraged. Congo is looking up!

The purpose of the trip was two-fold. One, to see the physical state of the churches in order to evaluate which ones need assistance and the feasibility of helping them to construct reasonable facilities for worship and ministry. Two, to explore and make preparations for taking a work team of North American carpenters to Congo in January 2000 to work on one of the chapels. This could set a precedent for future work teams as needed.

What we found, in spite of the needs, was much encouragement. Some of the churches have professional plans that are well-designed and being implemented. The most encouraging one was the chapel at Tshiangu, Masina. They have bought land and have a trained engineer in their congregation who has done superb work—drawing a plan and supervising construction so far. They have the foundation in and three of the four walls standing in good workmanship fashion. They promised that by the end of March they would have the front wall finished and be ready for the roof. By asking questions we learned they have a congregation of approx. 200 and the building will hold 400-500, African style. They told us they have ten or less men in the church who earn salaries of \$100-150/month. Everyone else is unemployed. We asked how they are doing it. They said, "as we Congolese do," each family buys a bag of cement and a rebar as often as they can afford it. When they get a few bags of cement and rebars collected they come together and make blocks and build another section of wall. They can all work so they all participate. It is an excellent example of servanthood and brotherhood. I humbly salute and honor them.

Of course not all of the visits were as encouraging as this one. But the trip allowed me to see perhaps the most unique slice of humanity I have ever seen. In every group, in spite of the magnitude of their need, there was effort, work, diligence, hope and dreams.

Many of these congregations grew from

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*"Together we sat, we listened, we ate, we prayed, and we shared." Paroisse Mikondo (Matete)*

*continued from page 2*  
**Congo**

the "urban evangelization" effort of the 1980's when AIMM was starting and encouraging home Bible studies in

Kinshasa. Many are now large congregations needing worship facilities. So I also honor and salute those who planned, encouraged, led and/or worked to support these Bible study groups. AIMM is and has been committed to helping these con-

gregations which God has brought to fruition. Now with the new government and political situation, we have an open door to come to their aid in some small but tangible ways and the timing is perfect.

So here's the real scoop! You can participate! We are planning to take a team of 12 men and two women to Congo the last couple weeks of January 2000. We plan to build trusses and put a roof on the Nsanga Mamba Church, the largest of the existing structures. We need volunteers and financial support. We also need specific hand tools and other supplies. More detailed information is available from the AIMM office or you can contact me directly. I have also recommended to AIMM that when we go, we make specific contributions to several congregations that are ready now and are very capable of carrying out their own work. For the last 10 years that we have talked and dreamed of this happening and for all the times when hope was lost or the dream nearly forgotten, God did not forget and He receives the credit. It is now at our front steps and the door is wide open. We share the excitement with you. Will you join us?

For work team applications or information you may contact the AIMM office or Steve Nelson, 7020 Hazelett Road, Fort Wayne, IN 46835 USA (Ph. 219-486-8529 evenings before 8:30 p.m. Eastern time). ☒



*Above: Tshiangu Masina Church building*



*Right: Kimbondo Church*



# A Time to Uproot and a Time to Plant ...

by Rudy Dirks

In the months preceding Christmas 1998, we spent much time and energy planning two significant ministry events among our African brothers and sisters in the African Independent Churches in Botswana. How each of these developed illustrates how tenuous our plans and intentions in ministry, and life, actually are.

The first event was planned for January. It was the first ever marriage-enrichment weekend among African Independent Church (AIC) pastors and

and prayed for Elijah and his family, we began to make plans for how we might bring a delegation of pastors to visit him and pay our respects in a month or so. Three weeks later we received the shocking news that Elijah himself was killed in a car accident. Suddenly, what had seemed a God-given opportunity for mutual encouragement between African Christians, and perhaps the beginning of an on-going exchange, dissolved into loss, grief, and confusion. Why had God allowed this to happen? Was there not enough death already in these two AIDS-plagued countries?

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*Three weeks later we received the shocking news that Elijah himself was killed in a car accident.*

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their wives in Botswana. A pastor and his wife, Elijah and Mavis Simelane from Swaziland, were invited to lead the seminar. The Simelanes led an AIC in Swaziland, and have been teaching marriage enrichment courses there (through Mennonite involvement) for several years. This event, then, was remarkable for one very special reason—an African couple from an AIC in Swaziland, was going to teach Christian marriage principles to some AIC leaders in Botswana—African to African, with no missionary in between.

Much prayer had gone into the plans, and six Botswana couples indicated their intention to attend. Two weeks before the seminar, I was told that one of the young men (he and his wife had been married only one year) had died rather suddenly of an illness. It was with even greater sadness that we were informed one week before the weekend, that Mavis Simelane had, rather unexpectedly, died in Swaziland. We had known that she had taken ill, but it had seemed that she would recover. Even as we canceled the seminar

The second event was to take place in February. We managed to bring together 25 volunteers from ten different AICs in Gaborone to attend an extensive training program for home-based care of persons with AIDS. This program was taught by a pastor from Uganda. The purpose was to provide accurate knowledge of HIV/AIDS, care-giving, and pastoral counseling from a biblical perspective. The program consisted of three phases of alternating two weeks of training, and two months of field experience.

In the end, all 25 people completed the first phase. There was a higher level of commitment than we expected. For almost all of these people this was the first time they had received a thorough, accurate presentation of the AIDS illness and epidemic.

There still remain two more training phases in May and August. The volunteers face the challenge of learning the knowledge and skills needed to care for AIDS patients. They face a society where, in spite of having one of the highest HIV+



*Elijah and Marvis Simelane*

rates in the world, there is still massive denial and confusion about the AIDS crisis. Few people accurately understand the situation, and fewer still change their promiscuous behavior (which is the primary cause of the spread of the disease). When these 25 Christians finish the training program, the challenge for them will have just begun.

Two sets of plans, two different attempts at ministry, two groups of people. One group of brave volunteers in the face of a national crisis. Three tragic deaths.

So what is the conclusion to this story? What are the answers to the questions raised? I don't know. I sense the same unsettled feeling of lack of closure that you as a reader might feel as you read this. It would have been more satisfying to write of successful ministry initiatives, and of an exciting pastoral visit between AIC pastors and their spouses. But the reality is different—a mixture of outcomes and even the outcomes are still not clear. We can only trust that God is the One who oversees all things, and that He knows best when the time comes to uproot, and to plant ... ☐



# One Zionist Church and Its Outreach

by Jean Isaac

The room is dark except for the sunlight filtering through the curtains at the windows. Three candles flicker in the semidarkness. We sit in a circle along the wall of the church building, visitors and men on seats, women and children on the floor. Only we the visitors are without special worship garb; all others have put on robes, capes, and headpieces, mostly in white for this congregation. A woman breaks out in song and two others at drums



Above: Mrs. Nombinja in church robe. Right: Mrs. Nombinja praying for a church member at the seashore



A church group worshipping while gliding with palm branches

beat out a very fast rhythm. We stand and join in. The Zionists are obviously experiencing their music. They keep time with hand and foot, their hands clapping vigorously, their feet stepping lightly. The room reverberates with sound and beat. I listen for the melody line of the song but find none; short phrases seem to tumble into one another.

Suddenly the scene changes. The centre of the room is cleared, and the pastor glides to the wall where a bunch of handmade palm branches lean. He glides with them to the center, and as people join him, he distributes the branches among them—the palm branches and the worshippers' white robes signifying those of the great multitude of Revelation 7:9, we learn later. The circle of worshippers in the centre sweeps one direction, then reverses and sweeps the other. A few return to their places and are replaced by others. The singing and clapping and drum-beating continues.

In this way we celebrated our very first Zionist church service that November Sunday back in 1986. Over the years we have continued to worship on a regular basis with the Congregational

Catholic Apostolic Church of Zion in Transkei.

In 1986 the group was led by Bishop and Mrs. Albert Nombinja. We enjoyed going there on Sundays and the occasional weekday during the next two years to worship and fellowship with the church folk and their leaders. The group was active and lively. Each year they spent a weekend at the seashore for a baptismal service and spiritual renewal, with Gary occasionally accompanying them. When the bishop died late in 1988, his wife Gertrude took over the leadership of the group and continues in that position to this day.

For the next few years church attendance declined. The men who had been attending quit coming. Only the minister of the group who works far away in Johannesburg remained—taking his place as minister on his infrequent visits home. It was mainly a congregation of women and girls. We visited regularly, hoping to encourage and equip those faithful members and their courageous leader who subsists on the proceeds of her garden and a bit of rental money. And—lately—we have noticed that a growing number of young people are attending their Sunday services.

It is late morning Palm Sunday 1999 when we arrive at the Nombinja homestead and meetinghouse of the Congregational Catholic Apostolic Church of Zion in Transkei. We hear Sunday school children singing as we walk the path towards the church hall and greet the waiting congregants.

*continued on page 6*



Mrs. Nombinja ushers us into her lounge, beaming with pleasure because we've come. The youth hurry by, carrying twigs and small branches to the church.

The service starts promptly at 12:00. The room is nearly full! Besides the fifteen adults, there are about 35 children and youth. The church hall is dark, with sunlight barely filtering through the curtains at the windows and a candle flickering in the semidarkness. The room again reverberates with sound and beat as we sing to the beat of the drum. The

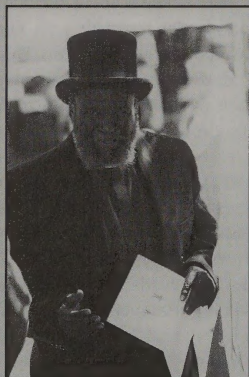
children's twigs are stuck between the wall and roof, all the way around the building—a reminder of the events on that first Palm Sunday. Mrs. Nombinja fetches their palm branches and distributes them among her members. After some circle gliding, Bible readings and prayers, Gary preaches, focusing on Jesus' triumphal entry into Jerusalem and his chasing the moneychangers out of the temple. After two of us have testified, congregants move one-by-one into the center for Mrs. Nombinja to pray for them, while others circle-glide around them. Lastly, Gary prays "The Grace" to close the service.

We rejoice that several young people are taking active roles in the life of this church. Among them is Nolwesitatu Luyenge, the Sunday school teacher who also leads a choir. Both she and her cousin Malibongwe attend our quarterly Bible-teaching seminars and show enthusiasm and leadership gifts. Two others with whom we became acquainted that Palm Sunday are Xola Mlungwana, a university student, and his friend Khumbulani Mhlalelwa, for whom Mrs. Nombinja prayed when they had serious physical problems. Now they are pursuing their Christian faith among the Zionists.

Our hope for the African church lies in young people like these being equipped to entrust the Good News to others. ☐

## Rev. Archbishop Israel Motswasele 1934-1999

By Tim Bertsche



Rev. Archbishop Israel Motswasele, head of the Spiritual Healing Church in Botswana, passed away on March 1, 1999, after a short battle with liver cancer. He died in his home just three days after his 65th birthday. His funeral was on March 6th at Matsiloje, his home village and headquarters for the church.

Rev. Motswasele was the first AIC leader in Botswana to receive and welcome Mennonite workers. He assigned one of his pastors, Rev. John Tshwene and his wife to live and study with Ed and Irene Weaver, the first AIMM missionaries to Botswana. His acceptance and trust of the Weavers and their relationship with Rev. Tshwene led other AICs to initiate similar relationships.

Rev. Motswasele paid a fraternal visit to the USA and Canada in 1992 during which he visited many of our Mennonite conferences. He was known for a sensitive spirit, a gracious heart and a trusting nature. He was the first leader to request Mennonite workers to become registered Marriage Officers in his church. By officially ordaining AIMM workers as pastors in his church, he has allowed them to baptize, perform weddings and provide Bible training for his evangelists.

Rev. Motswasele took two years of formal Bible training in Lesotho, after which he returned to Botswana to serve his church. He was ordained a pastor in 1965, assigned to the Gaborone church district in 1968, licensed as a marriage officer in 1970, and in 1984 was chosen to assume leader-

ship of the church from his father Mokalleng Motswasele, the founding prophet. He was gifted in seeing the everyday experiences and situations of life as teaching moments and used them well in the training of his people. One of his favorite verses was Psalm 55:8: "I would hurry to my place of shelter, far from the tempest and storm."

A cattle rancher by profession, he was equally at ease in faded blue jeans behind the wheel of his pickup truck as in a black suit coat with tails sporting his trademark black top hat. He had an uncanny ability to drop in unexpectedly with a word of encouragement, a chorus and a prayer at times when these were greatly needed. He commanded the respect and devotion of his followers by living a life of honesty, demonstrating a concern for each member and avoiding an air of superiority.

One of his lifelong dreams was to provide a Bible training school for his younger pastors. This dream took shape in the form of Boikanyo Bible School, a modular training "school" for which he asked assistance from AIMM. The program was just getting underway shortly before his illness.

Rev. Motswasele is survived by his wife, one son, four daughters, 8 grandchildren and three sisters. His younger brother Joseph serves as prophet of the church and is likely to take a key leadership role in the future.



# Building the Church in Lesotho

by Erwin Rempel

What happens when friends and relatives from Canada visit AIMM missionaries Bill and Betty Enns in Lesotho? Among many enduring impressions was that of congregations with roofless buildings and one congregation of over 80-100 attenders trying but not succeeding to meet in a room measuring not much more than 100 square feet! What an opportunity to provide assistance to enable struggling congregations of the African Federal Church Council to have houses of worship and fellowship. In the end, \$22,230 (CDN) was contributed for building projects. What follows are the stories of each of these three projects.

The African Federal Church Council (AFCC) is a group of African Independent Church denominations in Lesotho who cooperate together for mutual fellowship and extension Bible courses. The AFCC prioritized the projects so that available funds would stretch to some of the most needy congregations.

## Priority #1: Roof and Concrete Floor for the Christian Apostolic Independent Church in New Village

Before 1989 several men in the congregation worked in the gold mines in South Africa. They sent offerings back to their home congregation. Sand, gravel and cement were purchased one bag at a time. The congregation made concrete blocks,

and slowly constructed the church walls.

Beginning in 1989 one after the other of the church members were retrained (laid off) from their mining jobs. They returned to Lesotho where it was difficult to find employment. Often they only found "piece jobs," which hardly provide enough income for food and clothing.

The construction of the church building halted. For years the half-built structure (walls without a roof) stood as a monument to an incomplete dream. The congregation of 50 met in the building of walls when the weather was favorable. But when it was too hot or too cold or rained, the group crowded into Ntate Ramosie's nearby house.

A grant of \$5,500 (CDN) provides materials for the congregation to construct a tin roof, pour a concrete floor and even build outdoor toilets. The congregation itself is providing not only the walls already constructed but also the labor to complete the project.

## Priority #2: Church Building for the African Apostolic Brethren Church in Teyateyaneng

In July 1995, Rev. Isaac Moshoeshoe founded the African Apostolic Brethren Church in Teyateyaneng. The fledgling

congregation meets in a small room in Isaac's house which is much too small for this growing congregation of 100+ attenders.

Rev. Moshoeshoe explains that 90% of the members are either unemployed or underemployed with only occasional piece jobs to provide income. The congregation of about 20 children, 50 youth and 30 adults has about 20 families today; whereas in 1995 there were only 2 families.

Since Isaac Moshoeshoe is currently the AFCC President, he expects the church building will also be useful for weekend Bible conferences and the AFCC annual conference.

Obtaining a plot on which to build a church was a challenge. The village chief was favorable to allocating a plot adjacent to the pastor's lot. However, he died and his wife became chief. She demanded a bribe. Rev. Moshoeshoe decided to build on his own plot.

A grant of \$11,000 (CDN) will enable this congregation to construct an entire

*continued on page 8*



Above: African Apostolic Brethren Church Teyateyaneng Lesotho. Left to right: Erwin Rempel, Isaac Moshoeshoe, Rebecca Moshoeshoe. March 1999

Left: Christian Apostolic Independent Church in New Village (Maseru) Lesotho. March 12, 1999



continued from page 7

## Building

building which could seat several hundred people. As in the other building projects, church members provide the labor for construction and the Canadian donors have provided the funds for the building materials.

### Priority #3: Roof and Concrete Floor for St. John Apostolic Mission Church in Thotapeli

In 1960 Bishop Solomon Makhotseane founded the St. John Apostolic Mission Church in the mountain village. By 1968 the village chief allocated a plot of ground for a church building and construction began several years later. Rocks from the surrounding hills were gathered and little by little cement was purchased, and rock by rock the walls of the building were constructed. By 1995 the walls of the church were completed. The next phase, the roof, required an enormous sum of money for purchasing wood and tin sufficient for a building measuring about 1800 square feet.

Bishop Solomon's death raised concern about the future of the building project. The congregation, however, appointed his son, Obed, as the new bishop. Bishop



*St. John Apostolic Mission Church in Thotapeli, Lesotho. Agnes Makhotseane by church. March 12, 1999*

Obed and his wife, Agnes, who also serves as the secretary for the AFCC, give leadership to the congregation.

A grant of \$5,300 (CDN) will enable this congregation to construct the roof and pour a concrete floor for the church building which should seat 250 persons. Members of the congregation are providing the labor for the construction project

in addition to all the labor involved in building the walls.

Celebrations of the completed projects are being scheduled for August. It is the hope and expectation that this partnership of Basotho and North Americans in church building projects will provide the context for continued growth of churches in Lesotho. ☐

## AIMM History Books Still Available for Purchase

If you have not yet purchased your copy of *CIM/AIMM: A Story of Vision Commitment and Grace* by Jim Bertsche, you still have opportunity to do so.

This historical account traces God's hand at work in Africa via the intermediary of an inter-Mennonite organization brought into being shortly after the turn of the century. Jim briefly reviews the colonial period of the Belgian Congo and then traces the exploding events of the post-independence era in Congo/Zaire as well as CIM/AIMM's expansion of ministry into southern and western Africa.

Price of book — U.S. \$35.00

Shipping and Handling:

— U.S. \$3.00 per copy for addresses in U.S.

— U.S. \$5.00 per copy for addresses in Canada

### Send orders to:

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59466 Country Road 113, Elkhart, IN 46517-3644



# Psalms: Samogho-Style

by Donna Kampen Entz

Our adventure and interaction with the Psalms began about eight years ago when my husband, Loren, took a course on Psalms. We were living in Kansas during a year leave from our church-planting work among the Muslim Samoghos in Burkina Faso. It became a renewal experience for him. Since then, we have had

faith, giving them a language in which to speak with God. The poetry images of the Psalms are very similar to the poetry of the traditional Samogho songs, and the reason why they are touched so easily by them. It is easier to remain faithful to Hebrew structure in Samogho than in French or English.

So they started composing songs to the Psalms selections that were already included in the evangelism material. They

translation of selected Psalms. Recently, the whole process of translation, testing, checking with consultant, and then re-testing, was finished, and the translator/song composers started composing. They were eagerly received by their friend the *balafon* player, who has been waiting for months. Little did he realize that, besides all the other work, it took two weeks with a team of seven people to check 17 Psalms with the translation consultant. There are 15 more Psalms ready for a consultant, but no consultant is available with Old Testament experience. The Wycliffe consultant, that helped us with the Psalms, feels the burden of getting the Old Testament translated for African people. When she heard that the translators were asking for help in the Psalms, she took two weeks of her vacation time to help us. Translation has focused on New Testament in the past, but it is now clear from our experience, that African people most naturally find a cultural, and finally a spiritual home, in the Old Testament. ■

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*They told how the Psalms' study had deepened their faith, giving them a language in which to speak with God.*

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some very difficult years as a family, and have depended on Psalms for comfort and spiritual perspective.

Muslims also know the Psalms. Several texts in the Koran refer to the Bible by its three sections known to the Arabic world during the time of Muhammad. The three sections are the Torah (first five books of OT), the Psalms, and the Gospel. According to the Koran these three books give good counsel. This connection makes our 20 evangelism cassettes, of both Old and New Testament, acceptable to Muslim people. Since Muslim worship is liturgical, we realized that as people learn about God in their own language, they would need prayers which reflect their new understandings. We guessed that the Psalms would furnish that worship material for them.

It was about two years ago that translators were nearing the end of many years of work on evangelism materials of both Old and New Testament. We counseled our Wycliffe partner translator to introduce the Psalms to the Samogho translators. The Samogho translators were touched deeply, quite impatient to get on with translating the Psalms. They were new Christians then, having just understood the gospel message from the translation of the evangelism materials. They told how the Psalms' study had deepened their

got the help of a local musician, who plays the *balafon* (a large traditional xylophone) for all celebrations, including even the fetish rituals. He's a natural composer, and has been fascinated with putting Psalms to music. The cassette of Psalms songs that they produced last summer, has been circulated, broadcast on the Orodara radio station, and used in worship services that the translators began last fall. The mid-wife in Saraba reported how she recently sang the songs of praise as she waited for two babies to be born. She said, "It wasn't long after I sang the song that those babies were in my hands."

Since then, with the help of Mennonite church leader, TRAORE Siaka, as exegete, the translators have worked full time at



*The balafon—a traditional xylophone*



# Exhibit A: MK

by Josiah Thiessen

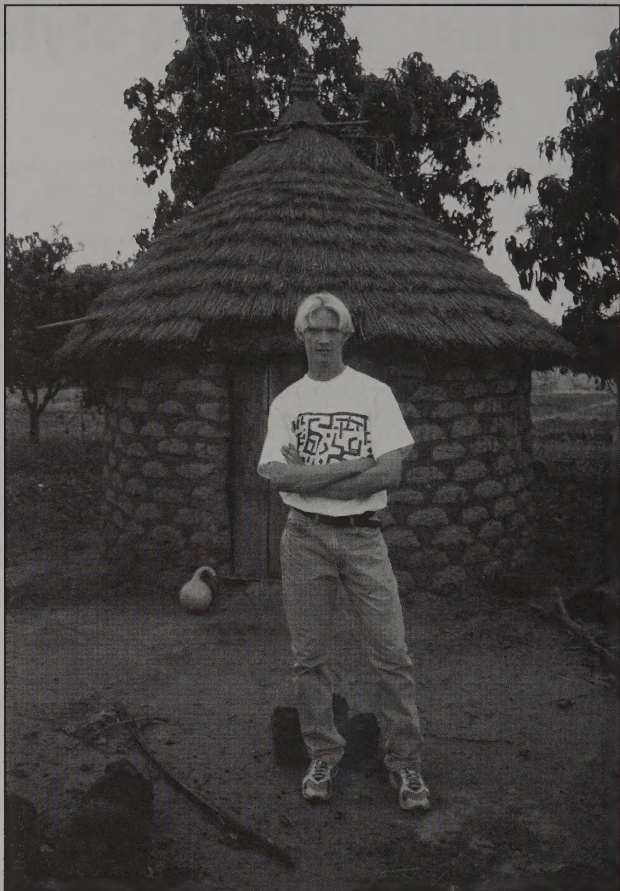
*"I* say we see if we can get Jo's bike off the ground," put in Tom.

"OK, let's go." I kicked her into gear and headed for the sandpit, channel surfing rapidly with the gearshift. Crashing his Suzuki 185 in all the most unique variety of places and ways was Tom's idea of fun in the village, and, since trying to crash my dad's motorbike as successfully as Tom crashed his without actually damaging anything my Dad would notice was my own private recreational preference, we had a great time. My buddy Zach and I were carrying out a brilliant scheme we had hatched for Easter vacation entertainment: driving our dads' motorbikes cross-country in search of the village where Tom's family worked, about 200 kilometers away. We knew Tom from school but had never been to his village before, so he was thrilled when we showed up. Of course we and our motorcycles found plenty to occupy ourselves: honing clutch control in the sandpit, exploring local trails and hacking our way up and down dry riverbeds.

Back at Tom's we employed the services of some loitering African kids to wash the mud off our bikes on the promise that we'd shoot a bunch of bats for them the next morning. They immediately fell to contesting vigorously amongst themselves for the job opening.

So what does this brief glimpse of MK life tell you about MKs? Nothing in particular. No, it does not represent the experience of a typical MK. If you have interest in the experiences of a typical MK, I would be happy to refer you to your local TMK. TMK, for the unenlightened, stands for Typical Missionary Kid: a well-balanced individual who, having spent a significant part of his life in a culture different from that of his parents, has developed an implicit understanding of both cultures and is on exhibit as an example for those less fortunate. He may be located in the phone-

Josiah in an African village



book between Elvis and the Tooth Fairy.

"Tell me about your cross-cultural experiences," you insist.

What cross-cultural experiences? A brief autobiography perhaps?

"Oh, just tell us about what it's like growing up on the *mission field*. You have such opportunity—such a unique experience growing up there!"

Oh, I see. Shall I repel you with vivid descriptions of the cultural food I've eaten?

"You can't be serious!"

Or wax eloquent on the mind-numbing grammatical complexities of the language I can proudly claim to speak fluently?

"Say something ... anything. No way ... that's so cool! How do you say ..."

Allow me to share with you the *anthropological aspect, transition experiences, reentry, my rich multi-cultural background*, or lay on your heart the burden of overcoming the *language barrier*, and dealing

with *culture shock*. Words in italics can be defined by your standard missionary handbook (available at a discount price for anyone who can explain the concept of a flush toilet in more than four different languages) or they may be determined from the context of your church's next missionary slide presentation.

Perhaps I might describe how effectively I have learned to understand and adapt to this culture—only after a fierce struggle with my unquenchably *western mind set* (another great word). Actually I am not an acculturated African, nor a naively intrigued tourist, but neither am I an MK on display waiting to be analyzed.

So what, you demand, is the purpose of this fragmented piece of literature? Naturally it's another analysis of MKs, or more precisely, an analysis of our dislike of analyzation.

Speaking for myself, I'm a person, not an MK. ☐



# A Grammar Lesson from God

by **Jim Hanes**

Shortly after sunset our plane landed safely at Leopold Senghor Airport in Dakar, Senegal. Surprisingly, the heat was a welcome change from hours spent in the climate-controlled plane. For some, duration in a plane appears to augment exponentially depending upon the number of children one has less than five years old. We have two. As we exited the plane, several things were on my mind. I had just completed my degree four months prior, attended many seminars and conferences, and read numerous books on how to plant churches in Muslim cities. All of this was to prepare me for our first term in Senegal.

For over a decade in North America, my wife and I had fulfilled traditional roles inside and outside the home; I was conformed to a nine to five productive work routine. Now in Senegal, new things surrounded us, the intensity of the heat exhausted us and limited language skills confined us. We lived in survival mode.

As we progressed in culture and language learning, the fog of heat and unfamiliarity began to lift. This allowed me to ask God if I could cease merely surviving and begin thriving in this new culture. I wanted to thrive by producing something and therefore justify my existence here. This had been common in North America, but I was getting little satisfaction out of the "new missionary" daily routine in Africa where I "produced" nothing material. I wondered what God's answer would be.

I am trained to teach English to speakers of other languages, where I teach about the difference between "doing" and "being" verbs. However, in North America we seldom place emphasis on the state of "being." We focus almost exclusively on doing and producing. In the context of this concept came the unexpected answer to my prayer to thrive in this new culture.

The day after Peter and John invited the cripple at the temple gate called Beautiful to walk; they were brought before the rulers, elders, and teachers of the law. They were questioned, "by what power or by what name did you do this?" Peter answered with a question. "Why do you stare at us as if by our own power or godliness we had made this man walk? By faith in the name of Jesus, this man . . . was made strong. It is Jesus' name and the faith that comes through Him that has given this complete healing to him." The rulers were astonished and they took note that these men had been with Jesus. The answer was not in doing, but rather in being.

The Senegalese, or more directly the Wolof people, are not going to see the reality of Jesus based merely on **what I do**, but rather on how well I represent Jesus by **who I am**. They value character, genuineness, and spirit, as do most African cultures. If I endeavor to be a genuine representation of Jesus to the Wolof



*Jim & Paula Hanes, Amanda, Aaron*

people, who I am and what I do will be the natural result of who He is. ■



*Welcome to Dakar, Senegal*



# "PRAY WITHOUT CEASING"

## BOTSWANA

- Recently released statistics indicate that 42.8% of pregnant women between the ages of 20-24 are HIV positive and 45.2% of those between the ages of 25-29. Estimates anticipate 60,000-65,000 AIDS orphans by the year 2000. Pray that God will give wisdom and strength to Christians in their response to this crisis. This includes obedience to Christ's standards in their personal lives, faithfulness in sharing God's Word with others, and grace to provide care and support to those infected by HIV, and to their families.

## BURKINA FASO

- Four people groups, the Nanerige, Samogho, Tagba and Siamou have recently or will soon be hearing portions of God's Word in their own language for the first time. Pray for open hearts to accept God's truth and for strength to obey it. Translation of other portions continues. Pray that the translation will be accurate and progress quickly.
- AIMM has operated a grade school for missionary children in Orodara, Burkina Faso for many years. This school has been closed and beginning with the 1999-2000 scholastic year, grade school students will be home schooled or attend the Yamoussoukro International School in Côte d'Ivoire where AIMM high school students have been attending for the last two years. Pray for all involved during this time of transition.

## DEMOCRATIC REPUBLIC OF CONGO

- Political instability and conflicts have prevailed in recent years challenging advancement in the ministry of the church and rendering life very difficult for the population. Pray for peace and reconciliation in this land. Ask God to meet the needs of individual Christians and of his church. Praise God for the continued ministry of the Mennonite Church of Congo (Communauté Mennonite au Congo) and the Evangelical Mennonite Church (Communauté Mennonite Evangélique).

## LESOTHO

- Political unrest lingers on with no determined date for election of new leaders.
- Presently AIMM has no missionary personnel resident in Lesotho but continues to relate to the African Independent Churches through the African Federal Church Council. Pray for wisdom in this cooperative effort. New missionary personnel are requested—ask God to supply such personnel according to his timing.

## SENEGAL

- Wolof language study has begun for workers already resident in Senegal. Others are scheduled to arrive later this year. The Wolof Partnership is seeking to establish an indigenous church among the Wolof people of Senegal. Please pray for God's direction in these months of beginning ministry and for his power to accomplish the fulfillment of the goal.



## SOUTH AFRICA

— In the following year a transition will be taking place in missionary personnel. The Eastern Cape Provincial Council of Churches has also expressed interest in having more workers so that Bible teaching can be started in a new region.

# International Mission Initiative Taken by the Mennonite Church of Congo

**Garry Prieb**

In spite of on-going political, social and economic upheavals, Democratic Republic of Congo Mennonites continue to move forward in cross-cultural outreach endeavors through evangelism and church planting. Two exciting examples solicit our praise to the Lord.

## Bukavu

In 1997, the Congo inter-Mennonite mission agency (comprised of members of the national Mennonite, Evangelical Mennonite and Mennonite Brethren conferences) sent its first missionary pastoral couple, Rev. and Mrs. Begela to the city of Bukavu in the Kivu province also known as the Great Lakes Region. They went in response to an invitation by the local Kivu Province chapter of the Church of Christ of Congo that Mennonites plant peace fellowships in the war-ravaged area. The Lord is blessing this fast-growing work.

Today a Mennonite church is established in Bukavu and three others are emerging in the area. Nine people were installed as elders, deacons and deaconesses in early 1998.

Rev. Begela also envisioned opening a Mennonite Center for Missions and Peace

in Bukavu. As of April 6th, 42 students were enrolled at the Center and Rev. Begela pleaded, "Support us with your prayers." Thank God for this man of vision and action.

## Brazzaville

Encouraged by the church-planting efforts in Kivu Province, in July 1998, Mennonites in Kinshasa appointed a delegation of three to visit Brazzaville, capital of the Republic of Congo (located across the Congo river from Kinshasa), for a first mission effort of the Mennonite Church of Congo (Communauté Mennonite au Congo) outside the country. The delegation's goals included visiting former refugees from Brazzaville to Kinshasa and establishing a Mennonite church in the neighboring country.

In 1997 and early 1998, thousands of people from Brazzaville had crossed the river and swarmed into Kinshasa because of fighting in Brazzaville among various political factions. Kinshasa Mennonites responded to the influx of refugees by opening their hearts and giving the destitute food, shelter, moral and spiritual support. As a result, friendships and bonds of unity were quickly established. By June 1998, many of the refugees had

returned to Brazzaville and Mennonites in Kinshasa made plans to visit those they had aided.

The July visit was funded by MCC and through the gifts of 33 brothers and sisters of the Kinshasa Mennonite Church. The delegation consisted of Pastor Kakhenda Lukak, Shopo François and Lembessa Jérémie. They encountered some difficulty in locating refugees who had been in Kinshasa but with the help of a local journalist and his wife, a reunion took place.

Shopo wrote that the meeting in Brazzaville was like a coming together of members of the same family, a reunion characterized by warmth and enthusiasm. Testimonies were shared. A brother said, "You have been a support to my spiritual life." A woman remarked that the church in Kinshasa should send people to give seminars on evangelism and enlighten people on Mennonite-Anabaptist perspectives. Others stated, "Our doors are wide open to you to help you establish this work of God in Congo Brazzaville. We will serve as support to you for the glory of God."

Since the delegation's four-day visit, further contact has been hindered by renewed fighting in Brazzaville and limited financial support; but the vision for further contact remains strong. Pray for this initiative by Mennonites in Kinshasa. ■



## SAMUEL ENTZ 1919 - 1999



A man with a smile, a humble spirit of availability, a deep love for the Lord and a desire for others to know God's love characterizes Muambi Samuele who was welcomed into the presence of the Lord on May 11 following a long illness.

Sam and his wife, Leona, served as missionaries with Africa Inter-Mennonite Mission, supported by the General Conference Mennonite Church Commission on Overseas Mission, from 1949 to 1976 in the Democratic Republic of Congo/Zaire. Sam's particular assignments varied from term to term including work as a builder, mechanic, shop foreman, and transport engineer. However, one part of his assignment which remained constant each term and with high priority was that of evangelism.

After working long hours all week - in the mission garage, at construction or hauling transport—he would often go out on Sunday with a local pastor or a gospel team to do evangelistic work in the villages. Loud speakers mounted on his pickup attracted many villagers who would otherwise not have come. Sam wrote about one Sunday they were out from 5:30 a.m. to 9 p.m. They had 14 services that day, traveled 31 miles and had the joy of seeing 46 souls accept the Lord Jesus Christ as their Lord and Savior.

As a mechanic, when normal parts and equipment were not available, Sam was a very talented improviser putting back into circulation vehicles that defied restoration. As a builder, he designed and supervised the building of the church at the Mutena station. They made and burned 170,000 bricks for this building which could seat 1000 people. In designing the church building Sam kept in mind Biblical themes with a two-page explanation for all the symbolism in the structure. As a friend and Christian brother, Sam was quick to give a helping hand to those in need.

When Sam and Leona returned to the States, he opened his own garage at their home in rural Newton, Kansas where he worked until retirement. He very actively participated in ministries of the church. In whatever contact Sam had with others, he sought and usually found opportunity to talk with them about their relationship with the Lord.

Many lives have been changed because of Sam's obedience to the direction of the Holy Spirit in his own life. We thank God for his life and ministry.

## Missionaries Who Returned to Africa

### Tim & Laura Bertsche David, Maria, Erik



During a two-month NAA, Tim, Laura, David (14), Maria (12), and Erik (10) Bertsche divided their time between Onalaska, Wis., Elkhart, Ind., and Morton, Ill. Tim and Laura made presentations in eight churches, two schools, and two fellowship groups. They also saw all of their immediate and many of their

extended family members—including both of Laura's grandmothers. In late May they returned to Francistown, Botswana, for their fourth AIMM term. Tim will continue Bible teaching and leadership training work with AIC leaders. Laura's involvements include work with Peer Approach to Counseling by Teenagers (PACT), a community AIDS ministry, and a women's Bible study group.

The Bertsches are members of Grace Evangelical Mennonite Church, Morton, Ill., and are supported through Evangelical Mennonite Church—U.S.

### Bryan & Teresa Born Benjamin, Katerina, Emily

A September-December 1998 North America Assignment offered the Born family time to travel throughout British Columbia and Alberta, speaking in churches, showing slides, and encouraging people to consider God's call to mission. They also visited family and met many old friends.

In January they returned to Botswana,



but to a new location. Previously located in Selebi Phikwe, the Borns now live in the capital Gaborone and are adjusting to city life. Benjamin (13) began attending high school this year, and Katie (11) and Emily (9) are also in new schools this year. Bryan continues Bible teaching and hopes to expand the number of classes to the outlying villages surrounding Gaborone. Teresa is organizing and com-



puterizing the records of the AIMM Bible teaching team.

The Borns are members of North Peace Mennonite Brethren Church in Fort St. John, BC. They are sponsored by MBMS International.

### **Rudy & Sharon Dirks Nathan, Shawna, Stephanie**



On April 13, 1999, Rudy, Sharon, Nathan (15), Shawna (12), and Stephanie (9) Dirks began a 4½ month North America Assignment. They plan to spend much of the time visiting churches in the Toronto and Niagara-on-the-Lake areas in Ontario, as well as traveling to some communities in Western Canada and the U.S. They will also participate in a missions seminar and attend the General Conference Mennonite Church convention in July.

The Dirks will return to Gaborone, Botswana in late August where Rudy is involved in Bible teaching and assisting churches and AIC pastors. Sharon teaches religious education in a Gaborone primary school which includes extensive curriculum development combining English as a Second Language and religious education.

The Dirks are members of Bethany Mennonite Church, Virgil, ON, and Immanuel Baptist Church, Toronto, ON and are supported by the General Conference Commission on Overseas Mission.

## **New Missionaries to Africa**

### **Irene Bornman**



This summer Irene Bornman will be joining the Senegal team. It will not be her first time to the West African nation, since she participated in an

Exploration Team visit there in 1997. That trip convinced her of the need for missionaries. A seamstress and nurse, Irene has had significant experience in Hispanic Mennonite ministry in Brownsville, Tex., and Goshen, Ind. She has also lived in Puerto Rico and traveled to Honduras. Always active in her local church no matter where she lived, Irene has been a Sunday school teacher, choir director, and cell group leader. Two of her five adult children, Jonathan and Sarah, are also a part of the Senegal team.

Irene is a member of Communion Fellowship, a Goshen, Ind., congregation affiliated with the Mennonite Church. She is sponsored by Friends of the Wolof.

### **Jonathan & Carol Bornman Isaiah, Laurel, Caleb**

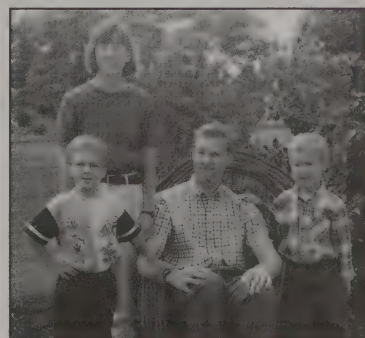


On June 7, 1999, Carol, Jonathan, Isaiah (6), Laurel (4), and Caleb (1 yr. 8 months) Bornman arrived in Senegal. Jonathan is serving as the team leader, and he and Carol will both be involved in sharing the love of Jesus with the Wolof people and guiding in the building of a Wolof community of faith. They will begin ministry with a 100-hour crash course in the Wolof language. They will spend 10 hours per week studying the language for 10 weeks.

From 1991 to 1994 Jonathan and Carol served with Mennonite Central Committee in Burkina Faso. They then studied at Fuller Theological Seminary in preparation for their work in Senegal.

The Bornmans are members of Communion Fellowship, a Mennonite Church congregation in Goshen, Ind., and are supported by Friends of the Wolof.

### **Brian Dyck & Lynell Bergen Samuel, Marcus**



Brian Dyck and Lynell Bergen have been interested in mission work since their early years of marriage. After graduating from Associated Mennonite Biblical Seminary in 1992, they served as co-pastors of Arnaud Mennonite Church. During their six years in Arnaud the call to overseas mission returned, leading them to a position in South Africa. Brian, Lynell, Samuel (6) and Marcus (4) will arrive in Umtata in September 1999, and then spend their first several weeks living with a family in rural Transkei before engaging in Xhosa language study. Eventually Brian and Lynell will work with AIC leaders in the area teaching Bible and theology.

Brian and Lynell are members of Arnaud Mennonite Church, Arnaud, MB, and are supported by the General Conference Mennonite Church (COM).



## Tom & Kay Fleming



Tom and Kay Fleming will serve as dorm parents for AIMM missionary children at Yamoussoukro International School, Ivory Coast. The school, sponsored by New Tribes Mission, provides education for AIMM Burkina Faso missionary children. This will not be the Flemings' first time in Africa. Tom was a MCC PAX worker in Congo during 1967-1969. The Flemings and their three children served in Zaïre from 1987 to 1988 through the United Methodist mission board. A nurse, Tom has most recently worked at the University of Iowa Hospital. Kay is a landscape designer and installer. The Flemings have lived in a number of communities and been actively involved in several different Mennonite congregations, including Plow Creek Fellowship, an intentional community near Tiskilwa, Ill.

Tom and Kay are members of West Union Mennonite Church, Parnell, Iowa, a congregation affiliated with the Mennonite Church. They are sponsored in part by the General Conference Mennonite Church Commission on Overseas Mission (COM).

## Bill & Carol Frisbie Shawna, Cacia, Corissa, William



Bill and Carol Frisbie have a great deal of cross-cultural and overseas living experience. Bill's childhood included time in Thailand and Iran. Carol grew up in Brazil where her parents were missionaries. Bill

and Carol both briefly lived in Haiti, and in recent years have had a number of international college students live in their Goshen, Ind., home. The Frisbie family expects to arrive in Senegal in early fall, and begin language and cultural studies as they prepare for ministry opportunities among the Wolof. A former communications professor, Bill hopes to use his teaching and audiovisual-production skills in Senegal. Carol has a degree in nursing. She currently home-schools their four children: Shawna (15), Cacia (13), Corissa (10), Billy (8).

The Frisbies are members of Communion Fellowship, a Mennonite Church congregation in Goshen, Ind., and are supported by Friends of the Wolof.

## John & Charity Schellenberg



John and Charity Schellenberg had served in Burkina Faso with AIMM in 1986-87 and then again in 1989. They returned to Canada for medical reasons. For nine years John and Charity have desired to return to Burkina Faso and prayed for a solution to John's sleep disorder. Others joined them in concerted prayer for healing. God chose to answer prayer through contact with a registered nurse who completed their medical forms for mortgage insurance and suggested a medication which has been effective. At the same time the Burkina Faso team requested that the Schellenbergs return to Burkina Faso. They will serve as team leaders and work with the Tagba people. Evan, the youngest of their three children, will also serve with the Burkina Faso team.

The Schellenbergs are members of Steinbach Evangelical Mennonite Church, Steinbach, MB, and are sponsored by the Evangelical Mennonite Conference.

# Short-Term Missionaries

## Sarah Bornman

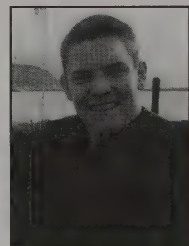


Sarah Bornman grew up in a mission-minded family. She saw her older brothers serve in overseas mission and on short-term mission trips. Sarah has

spent two months in Kenya, East Africa with Teen Missions International. So it seems natural that later this summer, Sarah will participate as a one-year volunteer with the Senegal team. Her mother, Irene, and older brother, Jonathan will also be a part of the team. She will provide child care for team members during their initial period of language study.

Sarah graduated from Goshen High School in June 1999 and enjoys music, juggling, and reading. She attends Communion Fellowship, a Mennonite Church congregation in Goshen, Ind., and is supported by Friends of the Wolof.

## Evan Schellenberg



Evan Schellenberg enjoys meeting new people. He will have many opportunities to do so when he joins the AIMM team in Burkina Faso in the fall as a short-term mission worker.

Evan lived in Burkina Faso for two years as a child. Evan is a member of Steinbach Evangelical Mennonite Church, Steinbach, MB, where he has been active on the Student Action Leadership Team for the past three years. In that role he has taken part in monthly mission exposure events and local service assignments.

He has also been involved in a community choir, participated in local athletics, and has assisted an Athletes in Action camp. In June 1999 he graduated from Steinbach Christian High School. Evan is sponsored by Evangelical Mennonite Conference.



# AIMM NEWS

## Covenant Signed for Partnership in Senegal

In a spirit of mutual support, thanksgiving and celebration, representatives of three mission groups signed a covenant committing them to work together to plant a church among the Wolof people of Senegal, West Africa.

Representatives from Africa Inter-Mennonite Mission, Friends of the Wolof and Mennonite Board of Missions signed the covenant October 15, 1998, to guide the Wolof Partnership Council in ministry among the historically Muslim people.



*Signing of the Wolof Partnership Covenant*

## AIMM Becomes a Fraternity Member

Membership in the Evangelical Fraternity of Senegal (la Fraternité Evangélique de Sénégal) became reality for AIMM on February 6, 1999. Membership in the fraternity is required for Protestant ministry in the country. Documentation was provided in advance of the February meeting where

membership was granted. AIMM representatives at this event were Adela Bergen and Jim Hanes.

The fraternity provides fellowship, forum and networking among Protestant missions. It also serves as a unified body to identify evangelical missions before the government.

The Wolof Partnership anticipates having 10 workers in Senegal by the end of the year.



## Sharon Whitacre Begins Work at AIMM Office

On June 2 Sharon Whitacre began part-time employment as a clerical assistant at the

AIMM office in Elkhart, Ind.

Sharon will be job-sharing with Rachel Nolt who requested a return to part-time employment.

Sharon is a 1980 graduate of Anderson College. She has secretarial experience and has also served as a surgical technologist. Since 1983 she has been a stay-at-home mother. She attends Hively Mennonite Church in Elkhart. Sharon's husband, David, is employed in quality control at Creation Windows. Sharon and David have five children.

Sharon said her goal in working outside the home again is to use her skills in a setting that serves the Lord and not just to bring home a paycheck.

We thank God for answering our prayers for a clerical assistant and ask his blessing for her as Sharon serves the Lord in AIMM.

## Workers Return to North America

A number of AIMM workers have returned to North America from Africa either for a leave of absence or to relocate back to North America.

- Clint & Carla Bergen served for one year in Burkina Faso where Clint taught at Orodara Kalanso.
- Bill & Betty Enns returned from ministry with African Independent Churches in Lesotho because of the conflict in the country.
- Elvira Hamm completed 3 years of teaching/administration at Orodara Kalanso in Burkina Faso.
- Dale & Julia Moore served for one year as dorm parents to missionary children at Orodara Kalanso in Burkina Faso.
- Gerald & Bev Neufeld are beginning a leave of absence from the ministry of Bible translation in the Siamou language in Orodara, Burkina Faso.
- Bill & Sally Stieglitz served for 2 years as dorm parents to AIMM missionary children in Yamoussoukro International School in Côte d'Ivoire.
- Eugene Thieszen is on a one-year leave of absence from ministry with African Independent Churches in Botswana.

# Visit us on the Web

<http://home.sprynet.com/sprynet/aimm>



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# STIMULATING MINISTRY OPPORTUNITIES AVAILABLE IN AFRICA THROUGH AIMM

## Burkina Faso

### —Linguists

This is an opportunity to team with nationals in linguistic analysis of an unwritten language for eventual Bible translation with the goal of church planting. You could have the joy of helping people hear God's Word for the first time in their mother tongue.

Workers are needed among the **Bolon** and the **Northern Toussian** people.

### —Church Planters

Team with linguists in a church-planting ministry among an animistic unreached people group. Live in a rural village and develop strategies for evangelism and church planting based on a mother-tongue approach, sensitive to cultural factors, contextualized but presenting a Gospel that is true to Scripture.

Workers are needed among the **Tagba**, **Bolon**, **Northern Toussian** and **Fulani** peoples.

## Botswana

### —Bible Teacher/Ministry Worker with African Independent Churches (AIC)

You will have the joy of developing and cultivating close relationships with AIC people by visiting them in their homes, attending AIC worship services and celebrations. The job description includes teaching Bible and Bible-related subjects to church leaders, lay people and/or youth in both formal and informal settings.

### —Youth Pastor

A youth pastor is needed immediately for ministry with high school and university-aged students in a 500 member English speaking interdenominational church in Gaborone. There would be opportunity to give special attention to the Mennonite missionary youth beyond the church setting.

### —Parish Nurse

Botswana has one of the highest HIV/AIDS infection rates in the world. The parish nurse would be expected to work with Holy Cross Hospice, yet with time reserved to follow-up on contacts made by the Mennonite Ministries (MM) team members who teach Bible among African Independent Churches. The MM team members are presently addressing the HIV/AIDS situation through education in Bible classes and with youth in a peer counseling program.

## Senegal

### —Pioneer Evangelism

One evangelism/church planting team is formed for ministry. Another team is being recruited for ministry. A degree in Bible studies and special study/orientation to Islam are essential.



# AIMM DIRECTORY

## BOTSWANA

Unless an alternate address is listed, all mail may be sent via:

P. O. Box 33  
Gaborone  
BOTSWANA

### Francistown

#### Tim & Laura Bertsche

David, Maria, Erik  
P. O. Box 669  
Francistown  
BOTSWANA

### Gaborone

#### Bryan & Teresa Born

Benjamin, Katerina, Emily

#### Rudy & Sharon Dirks

Nathan, Shawna, Stephanie

#### Erwin & Angela Rempel

(Carla in U.S.)

## BURKINA FASO

Unless an alternate address is listed, all mail may be sent via:

B. P. 40  
Orodara  
BURKINA FASO, West Africa

### N'Dorola

#### Phil & Carol Bergen

John-Mark, Maria  
B. P. 310  
N'Dorola  
BURKINA FASO, West Africa

### Orodara

#### John & Charity Schellenberg

Evan Schellenberg  
(short-term)

### Ouagadougou

#### Anne Garber Kompaoré

01 B. P. 1632  
Ouagadougou 01  
BURKINA FASO, West Africa

### Samogohiri

#### Paul & Martine Solomiac

Anne, Marion, Aude

### Saraba

#### Loren & Donna Entz

Zach, Mariam, Aisha

### Tin

#### Lillian Haas

#### Paul & Lois Thiessen

Josiah, Ruth, Jonathan,  
Caleb, Sarah

## CÔTE D'IVOIRE

### Yamoussoukro

#### Tom & Kay Fleming

(Bethany in voluntary service)  
B. P. 1131  
Yamoussoukro  
CÔTE D'IVOIRE, West Africa

## REPUBLIC OF SOUTH AFRICA

Unless an alternate address is listed, all mail may be sent via:

P. O. Box 550  
Umtata 5099  
REPUBLIC OF SOUTH AFRICA

### Umtata

#### Brian Dyck & Lynell Bergen

Samuel, Marcus

#### Gary & Jean Isaac

(Mitchell & Stuart in U.S.)

## SENEGAL

Unless an alternate address is listed, all mail may be sent via:

c/o Adela Bergen  
B. P. 29010  
Dakar-Yoff  
SENEGAL, West Africa

### Dakar

#### Richard & Adela Bergen

Micah (Nicole & Joshua in Can.)  
Dakar Academy  
B. P. 3189  
Dakar  
SENEGAL, West Africa

#### Irene Bornman

#### Jonathan & Carol Bornman

Isaiah, Laurel, Caleb

#### Sarah Bornman

(short-term)

#### Bill & Carol Frisbie

Shawna, Cacia, Corissa, Billy

#### James & Paula Hanes

Amanda, Aaron

## NORTH AMERICA

### From Burkina Faso

#### Dan & Kathy Petersen

Joy, Nathaniel, David

### Part-Time

#### Stan Nussbaum

5355 Astronomy Court  
Colorado Springs, CO 80907

## LEAVE OF ABSENCE

#### Rick & Marilyn Derksen

Karina, Jeremiah, Erica

#### Gerald & Bev Neufeld

Juanita, Jonathan, Kevin,  
Timothy

#### Elmer & Jeannette Thiessen

Donovan, Phoebe, Michael

#### Eugene Thieszen

## TERMINATION

#### Clint & Carla Bergen

Hannah, Gabrielle, Nicolas  
(short-term)

#### Bill & Betty Enns

#### Elvira Hamm

#### Dale & Julia Moore

Derek, Jeffrey  
(short-term)

#### Bill & Sally Stieglitz

Sarah, Cody  
(short-term)





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## Editorial

# YOU ARE INVITED!

"I am planning my wedding!!" read the e-mail. "It truly is an exciting time of life, and they say it only gets better! WOW!"

Hear the exuberance. Imagine the planning being done by this bride, a former AIMM worker, and her family. Think about the schedules that will be altered for people to be a part of this event. Calculate the funds which will be joyfully contributed to make this moment memorable. Estimate the hours that people will voluntarily sacrifice preparing for this important day. Of course—weddings are special. It's worth the cost!

Another wedding is being planned! A big event. The bride is being prepared. "Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready" Rev. 19:6b, 7.

But the bride isn't ready yet. Preparation is still needed. This bride will include people "from every tribe and language and people and nation" (Rev. 5:9). The bride is to be presented to Christ "without stain or wrinkle or any other blemish" (Eph. 5:27).

What will it take for the bride to be ready? People from every tribe and language and people and nation—the Bolon, the Northern Toussian, the Fulani, the Wolof, our next-door neighbors—must be invited to the wedding. Instruction must be given to people everywhere on how to live holy lives. How to be pure—without stain, wrinkle or blemish.

For this to be accomplished schedules will need to be altered. Sacrifices will need to be made. Funds will be required. Everyone in the family must get involved as we prepare. Can you be counted on? Let's be as exuberant and joyful in voluntarily making sacrifices, contributing funds, and altering our schedules in preparation for this event as we are when we plan for an earthly wedding. **IT IS WORTH THE COST!** We're getting ready for a wedding—the most important wedding of the centuries. It's an exciting time and it is only going to get better! **WOW!!**

—Leona Schrag

## AIMM Council

Harry Hyde	Chairperson & Financial Consultant, EMC/U.S.
Leonard Sawatzky	Vice-chairperson, EMMC
Peter Rempel	Secretary, GC
Henry Klassen	Member, EMC/CAN
Pakisa Tshimika	Member, MB
To Be Appointed	Member

## Council Members

Flo Carlson	EMC/U.S.
Dennis Rempel	GC
To Be Appointed	GC
To Be Appointed	GC

## Conferences

EMC/CAN.	Evangelical Mennonite Conference	GC	General Conference Mennonite Church
EMC/U.S.	Evangelical Mennonite Church	MB	Mennonite Brethren Church
EMMC	Evangelical Mennonite Mission Conference		